

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, NOVEMBER 19, 1830.

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WILLIAM A. DREW.—Editor.

RELIGIOUS MISCELLANY.

THE DEVIL.

We promised two weeks ago to take another opportunity to present our readers with some further extracts from the interesting work we then introduced to them entitled MARINER'S SKETCHES, by Nathaniel Ames. The following is one of the "Miscellaneous pieces" at the close of the book.

Speaking of the Devil, a respectable orthodox preacher observed to us the other day as follows: "Sometime ago I set out to write a Sermon on the subject of the Devil. In laying out my work, my 1st proposition was—to prove the *existence* of a Devil;—my 2d, his *attributes*; and my 3d to show his *moral character*. In proceeding with my work, thus laid out, I was astonished to find what difficulty I met with to obtain proof of my first proposition. I found it still more difficult to prove his *attributes*, and by the time I got to my 3d head I concluded he had no moral character at all. My conclusion was—"Give the devil his due."

"Fie, thou dishonest Satan! I call thee by the most modest terms, for I am one of those gentle ones that would use the devil himself with courtesy."

Twelfth Night.

There is no part of the machinery of Orthodoxy, that has so effectually puzzled me as the devil. According to the most intelligible and authentic description of this enemy of our race, he is represented as a being *almost omnipotent*, and *quite omniscient* and *omnipresent*. We are told that he has power to afflict the *sons* of men, and is permitted to "buffet us in the flesh," to stick "thorns in our flesh," &c. It is a little singular that the "saints," the elect, should monopolize this enemy, this adversary, as they do, but such is the fact.

Satan is, according to their language, now and then permitted, nay, commanded to "buffet" them; he watches all opportunities to tempt them to wander; he is always lying in wait to deceive them. Satan, certainly, is not a Calvinist,* or he would recollect that the saints cannot fall from a state of grace.

The devil is in fact, a kind of spiritual stage driver to the saints, and whenever he perceives any of his *team* inclined to "break trot" or "straddle the ruts," *pulls on the string without mercy*. He is, as they say, permitted to vex them, to throw temptations in their way to keep alive their zeal, so that by their own confession, Satan is the most zealous and disinterested laborer in the Lord's vineyard. The saints tell us that without such temptations and such trials, their zeal would grow cold, their pace on the strait and narrow path would slacken, and they would in a short time become but little better than the ungodly.

Some time ago, I attended a "night meeting" or "evening lecture," in Massachusetts, when I received a great deal of instruction respecting the devil and his works. The reverend gentleman who held forth on that occasion, was considered one of the "lower deck guns" of the faith, a kind of "Boanerges" of Orthodoxy, and his "ipse dixit" were law and gospel among the "elect."

He described the devil as co-existent with the Almighty, or at least, as being old enough to "carry arms" at the time of the creation, when, as Burns says, he

*Entered Paradise incog,
And gave the infant world a shog,
Must ruined us!*

He assured us, that we could do nothing of ourselves; that the Almighty had given us over to the power of Satan; that the gates of Divine Mercy were shut upon the human race by Adam's transgression, and that though "free grace" carried on a kind of smuggling trade across the frontiers, it was not possible for any but the "elect" to run "duty free."

He warned us to "beware of the smooth tongued moral preacher," and solemnly cautioned us against obeying as a means of grace, the second great command of our Saviour, "Love thy neighbour as thyself."

He described the devil as a being beyond the control of Omnipotence, or rather as a being whom the Almighty tolerated, countenanced and encouraged in his attacks upon the human race; and in short, that there is an evil being in existence that the Almighty cannot control, and to which being the whole human race are subjected, in effect denying both the omnipotence and goodness of God.

The reverend gentleman went on to say, that the saints were particularly annoyed by this arch enemy of their faith; that the Almighty permitted him to "vex" them to keep alive their zeal; that he was always on the watch to deceive some of the elect; and in short, seemed to be appended to the saints as a continual spur, like the "self-regulating" whip in a tread-mill, to give the loiterers a smart "buffet" now and then.

The devil is a kind of scape-goat that bears the sins of the saints. Whenever a saint rolls in the mud of sin till he is tired, he gets up, and very gravely informs the

*This is certainly a mistake, Rev. Dr. Lansing, in preaching recently near Utica, N. Y., against Universalism, expressly stated in the following words: "The devil is by no means a Universalist in sentiment—he is strictly orthodox in his faith—he knows too much to be a Universalist." So that the Devil is "a Calvinist" after all, Calvinists themselves being evidence to the act.—ED. INT.

bystanders, that "Satan has been permitted to buffet him in the flesh," that "the adversary has had power over him."

So that from what I can learn, a saint's spiritual day book would exhibit something like this.

Dr. The devil—To making me cheat my neighbor—so much (according to the conscience of the saint.)

Cr. Myself—by putting quarter of a dollar into the contribution box—one step towards Heaven.

But seriously, let us imagine a being, omniscient, omnipotent, and omnipresent "wise, benevolent and kind," either becoming indolent, or growing angry with his children, should permit a being so vastly, so infinitely superior to them, to lead them into temptation, and finally into everlasting damnation: could you look up to such a father with love and reverence? What should we think of a father, who after lavishing every expression of kindness on his child, after feeding, clothing, and educating him, should tie him to a tree for a target?

If we admit the existence of an evil principle, independent of our own inclinations and passions, and which principle our Creator permits to influence us constantly, the human race become in effect a target for the fiery darts of the devil.

I believe that all mankind are, in the fullest sense of the phrase, free agents; that they were not foreordained to do this, nor predestined to do that, and that they will be rewarded or punished according to the deeds done in the body; but that our actions, thoughts or words are suggested by any thing other than our own reason, inclinations or passions, is too ridiculous, absurd, and blasphemous a notion to be tolerated for an instant. Horace, in his art of poetry, has laid it down as a rule, that we never should employ supernatural agents, when we can do without them; and I think that this plan of conjuring a devil into existence, merely to saddle him with our sins, comes under that rule.

The idea of a devil, such as I have described him, seems to have originated in the earlier ages of the church, and was got up by some of the fathers of the church, who were more zealous than wise, to keep alive the zeal of their flock, to terrify those whom they had

persuaded, by representing him as a peculiar enemy of their faith, and a lion in their path.

They wished to give the evil propensities and passions a local habitation and a name; accordingly a being was brought on the stage, whose form was without form, of whom they did not pretend to predicate any thing but existence and power and inclination to do evil; whose dimensions and attributes could only be seen through the distorted medium of superstition, and this being they were taught to fear; as a prudent mother always garners her pie closet with some terrible goblin, that will carry off little boys, in order to suppress the privateering disposition of such a measure.

A society was organized at Eatonsville in 1812, composed of different denominations, and entitled "The Baptist Catholic Society," because each held property in the church. The Baptists and Universalists were certainly the principal owners, and it is believed, were the only denominations who claimed the occupancy of the house; and as the property of it was about equally divided between them, it was in a few years, used by them on alternate Sundays.

This meeting-house—a convenient wood building, was erected in 1804 or 5, and was originally intended as a *free church*, to be used by all denominations in proportion to the property which each subscribed.

This was therefore, undoubtedly the *first Meeting house* in which Universalists held an undisputed right of occupancy, in the State, except that in the city of New York. For though the Baptist church in Madison, was used by them, still it was rather by concession, than by the admission of a legal right. And it is matter of interesting reflection—that the church in Eatonsville should so soon be claimed for, and used by, a denomination, which was

probably wholly unknown to those who secured their rights when the building was erected.

The Universalists in Eatonsville never formed a separate society. They recognized each other, by the support which they

give to the preaching of that denomination, and by their attendance on the meetings of the order. When any particular occasion requires, a general meeting is called, and the usual course pursued for the attainment of the contemplated object.

From the removal of Mr. Dean in 1813, the Universalists in Eatonsville were des-

titute of any regular preaching, until the fall of 1822—a period of nine years; when Mr. G. B. Lisher sett'd in that place.—

He continued to minister to them with great success, one half of the Sundays for three years; appropriating the residue of this time to different places in the vicinity.

It was during this period, that he commenced, and conducted with some benefit to the cause of Universalism, a periodical religious paper published at Little Falls, rather oddly entitled—"The Gospel Inquirer." This paper with others, was amalgamated with the "Universalist," published in Utica in 1825. This year, Mr. Lisher closed his connexion with the congregation in Eatonsville, which remained destitute of stated preaching for another term of about two years.

In the fall of 1827, a Mr. James Priestly, who was passing through the country, and represented himself to be a Uni-

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ity, instead of the gloomy dogmas of Calvin, the delirious ravings of Methodism, or the idolatrous folly of the Romish Church.

[From the Evangelical Magazine.]

UNIVERSALISM IN NEW YORK—NO. 7.

[Continued from No. 28—July 9th.]

The Universalist congregation in Eatonsville, Herkimer Co. originated as early as 1810, in the Baptist church established in that place. About that time, several respectable persons were expelled from the Baptist communion for the sin of not attending church, which was considered a breach of covenant,—or as our correspondent emphatically describes the transaction—"they were ordered to stay at home, because they would not go to church." These persons either then were, or soon became professors of the doctrine of Universal salvation; though it is probable, neither of them had at that time, heard that doctrine preached.

Perhaps the parable of the leaven, Matt. xiii. 33, has never found a more effectual and obvious application, than in the influence exerted by this handful of reputed heretics. And their success should furnish encouragement to the friends of truth who are similarly situated, to make at least an effort to spread the knowledge of divine goodness and grace among men. Without some degree of exertion, nothing will be effected; and though the race is not always to the swift, nor the battle to the strong,* yet in the great majority of instances, enterprise and perseverance must be crowned with success.

In the summer of 1811, Mr. P. Dean, who had settled in the country the preceding year, was engaged to preach in Eatonsville one Sunday in the month for two years. A very numerous congregation was immediately collected—probably the largest which at that time attended on the ministrations of the unbounded grace of God, in this section of country. Inquiry was awakened—the truth was most diligently sought, and it was found to be the great comfort and joy of many.

In the fall of 1811, a church was organized, consisting of about twenty members, and the Lord's supper was regularly administered at stated periods, for about two years. A visibility of this church, was continued but a short time after the removal of Mr. Dean in 1813; and from a variety of causes has not been renewed, even when circumstances favored the adoption of such a measure.

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came a reproach both to the congregation and to his profession. The pressing want of a preacher was the only inducement to employ him; for it was known that he was destitute of any recommendation except his talents. And the consequences of this rash engagement should admonish them and all others, to be more cautious in the selections of their public servants. In 1823, Mr. G. Messinger preached a small part of the time in Eatonsville, since which time, the congregation has again been destitute of the stated ministrations of the word of life.

Notwithstanding the frequent and protracted interruptions in the ministerial services rendered to the congregation in Eatonsville, the deep rooted prejudices excited by a single indiscreet individual, and the tendency existing in all congregations to disperse when they have no regular meetings of their own; there is still a large and respectable number of Universalists in that place. And whenever they have meetings, a becoming desire is manifested of promoting by their attendance and by their means, the great doctrine of the final purity and happiness of all mankind.

S. R. S.

A SHORT DIALOGUE.

Calvinist. What's the use in preaching, if all men are going to be saved?

Universalist. Permit me to ask you one question; and after you have answered it, I will reply to yours. What is the use in preaching if the greatest part of mankind are to be damned?

Cal. Why not; I suppose not.

Uni. Well, is it possible that the preaching of the gospel can be the means of saving any whom God from all eternity foreordained to everlasting death? according to your creed?

Cal. I don't know. Means, however, ought to be used to try to save them.

Uni. But your creed maintains that they were foreordained to everlasting death, for the "manifestation of God's glory."—Now, suppose they should all be saved, *contingent*—it would not greatly detract from the "glory" of God?

Cal. Why not; I suppose not.

Uni. There is no danger! Why, really, this is curious logic of yours—the object of preaching is to save those who are exposed to damnation—the elect were never exposed to such damnation—the reprobates can never be saved from it—the means must be used to try to save them—and yet if those means were to succeed, it would violate the decrees of Heaven and detract from the "glory" of God!! Admirable consistency!

Cal. That is the way with you Universalists—you are always quibbling and trying to ensnare others in conversation.

Uni. Why, Sir, there is no quibbling or ensnaring here. I merely recapitulated and put together the amount of your statements and admissions. If you have got ensnared it is in your own toils you are to be to blame.

Cal. Well, you have not answered my question yet, which I first proposed.—What is the use in preaching, if all men are to be saved?

Uni. I will answer cheerfully: The object of preaching is, to inform mankind of the truth—to let them know the joyful tidings of a world's salvation—to save them from darkness, doubt, fear, and condemnation, and make their willing feet

"In swift obedience move."

to induce them to practice virtue from the love of God and virtue; not from that squalid fear which "hath torment"—as the angel said to the shepherds at Bethlehem, "Fear not; for behold I bring you good tidings of great joy which shall be to all people."

The preaching of the gospel affects his condition here. "God—is the Saviour of ALL MEN, *especial* of those that believe." That God will save all mankind, is a truth, whether we believe it or not.—Belief or unbelief cannot affect the reality of the thing to be believed. But "he that believeth—hath the witness in himself: he that believeth not God, hath made him [or treated him as] a liar; because he believeth not the record that God hath given of his Son." Hence, Universalists have the strongest possible motive to preach the truth to mankind, that they may believe

THE INTELLIGENCER.

"And Truth diffuseth her radiance from the Press."

GARDNER, FRIDAY, NOVEMBER 19.

DISTRIBUTION OF TRACTS.

"For of this sort are they which creep into men's houses."—2 Tim. iii. 6.

It is not perhaps generally known to our readers and the public, and therefore we will inform them,—that the Maine Conference of Calvinistic Congregational Churches, at their meeting in Winthrop last June, resolved, on motion of Rev. B. Tappan of Augusta, to adopt the system of the Monthly Distribution of Tracts in this State, whereby every family in Maine, if agents can be procured in each town to do the work, shall have left with it, once a month, a Calvinistic Tract.

There is something so officious and impertinent, so much at war with the religious and social rights of individuals, in this plan, that we see not how society can endure the affront which is intended in it. It does, indeed, seem astonishing—it is humiliating—to witness the gross extremes to which men may sometimes be led when under the influence of a blind, unchaste zeal, and the obtrusive spirit of sectarian proselytism. The same spirit which animated the ancient pharisees to "compass sea and land to make one proselyte" (Matt. xxiii. 15) is yet amongst us, full of its original vigor and devoted to the same ambitious purposes—a spirit, which, like other intoxicating spirits, seems to have acquired even additional strength, smoothness and powers of deception by age. We see it in every sectarian market place; and it is drunk by its devotees with avidity and utter shamelessness.

It has not unfrequently—oftener than we could have wished—fallen to our lot to animadvert in plain terms upon the arrogance, the intemperate zeal and the exclusiveness of what are called the *orthodox*; but we do not now recollect any movement of theirs amongst us, in Maine, more deserving of severe and prompt rebuke than this system—for they make it a system—of insulting the community by officiously forcing their Tracts—Tracts which we do know are in many cases the vehicles of falsehood—into every family regardless of the religious opinions, professions, advice or consent of the master of the house. It is as much as to say to parents thus treated—"It belongs to us to determine what your children and domestics shall read, you are not competent to provide your families with suitable religious instruction; and we take it upon us, as the spiritual dictators of the land, to establish a sectarian police in society, and bring the whole community under its special guardianship and jurisdiction. Deny us this authority, and your names shall be recorded in our black book, as the objects of contempt, persecution and injury." Such arrogance, we are sure, has little communion with the quiet and humble spirit of the Gospel, as it has with the laws of good breeding and common courtesy. If the intelligent and independent people of this State are prepared to submit to the authority of these men in this thing, we have much mistaken their character. If they do not teach them a practical lesson of modesty and humility, we shall be disappointed. Such an Inquisition in a free State is intolerable.

We know not how extensively this system is put into operation. We can now speak only from a knowledge of what has recently taken place in Augusta. A

law from the Legislature, giving the town into small and convenient districts, giving the families in each charge to some obedient female.

Into the hands of each of these runners—we can call them by no more dignified name—is placed a budget of Calvinistic Tracts, the general instructions are to deposit one of these Tracts—the seed of orthodoxy—once a month in every family, receiving again the old, as she leaves a new, one. The secret instructions are suspected to be of the following import: Families, the head of which, is supposed to be opposed to orthodoxy, are to be visited when the master of the house is absent; if the lady is favorably inclined, she is required to promise to make the husband read it, or cause it to be read in his presence; if the lady is opposed or indifferent, the Tract is to be left with the kitchen maid, or a guiltless child, with similar instructions. In all such families the assurance must be given in advance, that the tract is not sectarian; and much must be said, on common ground, of the importance of religion and virtue. An apology is made to the higher families, for putting such trash in their way, by the pretence that as it is desired to leave them with the lower classes, the former is done that the latter may not consider themselves singled out as heathen; and in families of the lower class, it is carefully stated that the system embraces all the high as well as the low—that Tracts have been left with Hon. Mr. —, Judge —, Gen. —, Col. —, Esq. —, &c. &c. and that they were much pleased with the loan and considered themselves honored by this attention. Calvinists are assured that the Tracts will help "our side" astonishingly, and anti-calvinists, that there is nothing sectarian in them. The truth is—the tracts are all from the "American Tract Societies" press. They are cast in Calvinistic moulds, and agree exactly with the Andover and Princeton pattern. During our own recent short absence, advantage was taken of the circumstance and a Tract left in our family. We examined it; and though the most positive assurance was given by the person who left it, that it was not sectarian, we found in it the doctrines of the trinity, total depravity, special election, final perseverance and endless misery—the five points of calvinism. No doubt this is less sectarian than those which are to follow will be. It is policy to "enter the wedge" as artfully as possible; but we venture to predict that as the distribution proceeds, the orthodoxy of the Tracts will grow wider and wider, until the "wedge" splits families in twain and plunges their members and society at large into the hot water of sectarian strife.

We caution the liberal public to be on its guard. A serpent as subtle as that which deceived our first parents is abroad, watching for its victims. The orthodoxy of this age understand well how to "plough with the heifer." They make the weaker sex their instruments. With men they have little to do, only as they approach them through their wives and female neighbors. In all places it will be found that the hand which moves the wires is concealed behind a curtain. Verily such men "love darkness rather than light, because their deeds were evil."

There is no way that has suggested itself to us as being so well calculated to check this system of domiciliary visits and interference in families, as a full and dignified expression of *public sentiment* on the subject.

And we would suggest it as a matter for public consideration, whether it would not be well, as soon as the operation of the system commences in any town, to call a meeting, of all who are opposed to the system, by posting up notices, and there take measures for col-

lecting and expressing the general sentiment? Our columns are open to any Resolutions which may be passed by such meetings.

COMPREHENSIVE TRUTHS.

There never were more comprehensive truths, more comprehensively expressed, than are contained in the following from the *Centennial Address*, lately delivered in Boston, by Hon. Josiah Quincy, President of Harvard University.

The great comprehensive truths written in letters of living light on every page of our history; the language addressed by every page of New-England to all future ages is this:

"Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor, or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion."

INCONSISTENCY.

How prone are mankind to condemn in others what they justify in themselves! We have seldom seen a more naked illustration of this truth than in some editorial observations of the *Boston Recorder* lately. The editor of that paper complains that in a certain town in Massachusetts, some twenty or thirty citizens—generally Unitarians and Universalists—came forward last spring and connected themselves with the Parish for the purpose, as he says, of dismissing the orthodox minister, settled over the *Church*. Such conduct he thinks reprehensible to the last degree, and expresses it as his opinion, that no man ought to, or can legally, become a member of a Society without the consent of the existing members. This is all well enough, for ought we know, but now look at another case.About two years ago, the old "Parish" in Malden, Mass., by a vote of its members, settled Br. S. Cobb, then of Waterville, in this State, as its minister. Since that time certain orthodox people of that town have left their names with the Clerk of the Parish for the purpose of becoming members, with the view of making out a majority to dismiss Mr. Cobb; and because the Clerk refused to give a certificate of membership, an action has been brought by one of the party against him, in the name of the Commonwealth. All this in the estimation of the *Recorder* no doubt is very fair and legal. O! consistency, thou art indeed a rare jewel.

REMOVALS.

Dr. Lyman Beecher, and his son Rev. Edward Beecher, having failed in converting the Metropolis of New England to Calvinism, are about to leave that city—having been seasonably provided for by appointments to the government of Seminaries in the West. The son takes the Presidency of a College in Illinois. He is a young man of elegant address, and as we should judge of some talent. The Doctor is appointed President and Professor of Lane Seminary, a new theological Institution near Cincinnati, Ohio, for the education of Calvinistic missionaries. It has been published with much pomp and circumstance of late, that Arthur Tappan of New York, the far-famed dealer in Wine for the use of Churches, has made a donation of \$20,000 to this Seminary. It appears, however, that this is done under three ambiguous conditions which we suppose Mr. T. is to compute according to his liking: the 1st of which is, That "one of the —— men in the country be appointed Professor of Theology;" 2d. That "two other professorships should be obtained at the east;" 3d. That "from \$10,000 to \$20,000 be raised at the west for buildings."

Alluding as we suppose to this man and his donation, we notice in the *New York Courier and Enquirer* of the 11th inst. the following remarks of the Editor. We suppose Mr. T. is well known to that Editor.*"Stole Pigeons.—When we read in the papers that Mr. ANASTASIO PUFF has given \$20,000 to the Seminary in Ohio, for the education of Missionaries; or \$10,000 in Louisiana for a Nunnery; or \$5,000 in Weatherfield for a School to teach Indians; we always suspect one of two things, viz. that the money is not actually given, but the publication authorized, in order that the liberal example may induce some to actually give a smaller donation, or by the very liberal gift, to catch the hearts of the pious and thus glean all the trade from that district of country. It is wonderful to look on, and see what a trade is made of charity—what a traffic of religion."***MISSIONARIES IN JAMAICA.**From a letter written by Rev. Joshua Tinson, a Missionary in Jamaica, to Rev. Dr. Sharp of Boston, under date of May 4th 1830, which has been published in the papers, we learn the *fact*, which we put in our own language, that such is the avarice of the Missionaries in extorting money and money's worth from slaves—that it has been found necessary by the civil Government of the Island to pass a law "subjecting any missionary" (we use Mr. T.'s own words) "to a penalty of twenty pounds for receiving any money or money's worth from Slaves!" This he calls persecution. It should be known that slaves have no "money or money's worth" which is not the property of their masters; and if they are induced to steal it at the instigation of the Missionaries for the pockets of the latter, we think the law which imposes a penalty on such fraud, a rational and salutary one. The truth will leak out sometimes where it is least expected.

THE SABBATH.

Dr. Wayland, President of Providence University, in the Circular Letter of the Warren Baptist Association written by him, thus admits that no one day of the seven in the week is particularly set apart and sanctified by God as a Sabbath under the new dispensation. We are surprised to find such an admission from him. We copy it, not because we would thereby express our consent to the article; but for the purpose of asking,—If no one day is by divine appointment any more a Sabbath than another, and every man may be governed in his choice of a day by "expediency" and is free to keep which one he pleases, and to labor on the others, by what authority, civil or religious, can Congress legislate upon the subject at all? Dr. Wayland must have a care or he will have to follow the venerable Leland over the walls out of the Baptist enclosure.

We are free to admit, that we do not perceive that the New Testament appoints which day in seven is to be observed. And here we believe that this is left under the new dispensation to the conscience of the worshipper.—He who worships in the Spirit, worships acceptably to God, whether he chooses the seventh day, or the first. Expediency would, however, seem to suggest the propriety of choosing that day, on which he could serve

God with the least interruption, to others, and with the least inconvenience to himself.

REV. JOHN LELAND, OF CHESHIRE.

From the *Baptist Zion's Advocate* we learn that this venerable clergyman "has been excluded from the Baptist Association." The reason of his exclusion is not given; the public, however, will be at a loss in inferring it. He has been turned out, as we suppose, for his independence; for his study republicanism; for his devotion to equal rights and religious liberty; for having dared to raise his voice against the Anti-Sunday-mail petitions, and having exposed the plots of the Christian party in politics. This, we opine, is the head and front of his offending. Very well; let the Baptist turn all the honest men out of their ranks; there will be enough others glad to receive them.

John Leland has been a benefactor to his country. He has done more than almost any other man in the cause of religious liberty. We have been assured by a distinguished gentleman, who was in the Senate of Massachusetts at the time the celebrated "Religious Freedom Bill" was passed, and who has since been Governor of this State, that Mr. Leland was the father of that Bill. Mr. L. was then in the House, and was associated with Gov.—on the Committee which reported it.

GENESESS ASSOCIATION.

This Association of Universalists met in Gaines, N. Y. on the 13th ult.—Br. J. S. Flagler, Moderator, and Brs. S. A. Skeele and D. Skinner, Clerks. Nine Ministers and twenty two delegates representing thirteen Societies were present in Council. Three new Societies—viz. those in Freeport, Royalton, and Penobscot,—were received into fellowship. Licences to preach were granted to two new laborers—Brs. Charles Hammond and Lyman Scott. Fellowship was withdrawn from Hollis Sampson for misconduct. Sermons were preached by Brs. Skeele, Kropp, Hammond, Skinner, and Flagler. The Circular Letter is written by our zealous and worthy Br. D. Skinner. It gives a cheering account of the prosperity of the cause of truth within the bounds of the *Geneva Association*. The next meeting will be in Penfield upper village, Monroe Co. on the 2d Wed. and Thursday in Oct. 1831.

YORK COUNTY.

The following description of the character of the people in the County of York, in this State, we copy from the last official Report of the York County (orthodox) Conference. If this account is true, York County must be a wretched and dangerous place. We

advise our friends in Maine who may have occasion to travel out of the State west, and all who may visit us from New Hampshire, Massachusetts, &c. not to travel by land or from Portland. It will be safest to journey by water.

With them, God has been out of sight and out of mind; the affairs of this present world have engrossed their attention; the interests of the soul have been overlooked, the laws of God have been disregarded, and the retributions of eternity forgotten.

This state of things is deplorable, enough so to cause every benevolent soul to weep. But this is but a part of the truth. Men have not only forgotten God, and lost sight of eternity, but have irreverently profaned his Sabbath, profaned his sanctuary, neglected, and his government outraged,

Such representations of the character of a community, though they are consistent with the calvinistic views of total depravity, &c. ought to be made punishable by law—they are actual slander. The frequency and seriousness of such representations have already caused half of Europe to believe that our whole country is a nation of infidels, of drunkards and of thieves. Happily, however, at home where the authors of such descriptions are known, but little injury is done as they are not at all believed.

WESTBROOK SEMINARY.

The importance of a literary Institution in this State, where youth may repair for an education, free from the sectarian bias which cannot be escaped in those now existing, we believe, is becoming more and more apparent to our friends. The proceedings of the late Meeting on the subject have excited a more general attention to the subject and awaked new hopes and encouragements amongst our friends. All demand that the Institution should be based in liberal and honorable principles, and take a high stand and maintain a respectable character.

Is it not time the Committees appointed at that meeting, were taking measures to fulfil the duties assigned them? We perceive our name on two of those Committees;—we hold ourselves ready to obey any summons of the Chairman.

DEDICATIONS.

The Universalist Church in Cynthiana, Ky. was dedicated on the 10th ult. This church was built by one liberal individual. Public meetings were continued on the 10th and 11th and six sermons were delivered.

The new Universalist meeting house in Hyannis, Mass. was to have been dedicated before yesterday. On the afternoon of the same day Br. C. Spear was to have been ordained as Pastor of the Society in that place. Sermon by Br. T. Whittemore of Cambridgeport.

We find the following in the last Christian Mirror:

*Practical. A chapter in practical morals sometime since occurred, as we understand, of which the following is the argument. Mr. A. and Mr. B. were intimate acquaintances. The former, pressed by pecuniary embarrassments, gave in his testimony at court in a certain case directly contrary to a statement which he had previously made in private to Mr. B. The latter was alarmed, took his friend aside, endeavored to refresh his memory relative to the facts in the case, which were known to both of them, and respecting which both had been required to testify under oath.**Mr. A. after listening to his friend, looked him earnestly in the face, and added—"You know, Mr. B. I am a professed UNIVERSALIST!" Mr. B. was thunderstruck, but could say no more.**This is a mistake, and we copy the account for the purpose of correcting a typographical error in it. Mr. A. was a CALVINIST. We knew him well. His language to Mr. B. was—"You know I am a Calvinist, I belong to Mr. R.'s Church. I am one of the elect, and as I cannot fall from grace, I run no risk in perjuring myself." Mr. B. was, it is true, thunderstruck; he could say no more than to acknowledge that his conduct was consistent with his religious principles.**Editors who may copy the above are requested to correct this error.*

AN EXPLICIT ANSWER.

The editor of *Zion's Advocate* has at last answered our Question. We thank him for the frankness and explicitness of his reply. It makes excellent joints. It matches against every side of our query with mathematical exactness. It is cut out according to pattern, and so closely does it meet and lay in to the folds of the Question, that joining the two together, the whole appears a seamless garment. The reader will bear in mind our question, and the occasion that gave rise to it. Mr. Wilson, the Editor, had preached in Wiscasset against Universalism on the authority of the text, "Sirs, what must I do to be saved?"—safe. We asked him what, according to the Calvinistic system, any man could do to be saved who was not elected "from all eternity" to everlasting life? intimating that before he preached against our doctrine again, on the authority of that text, he would do well to look it in the face, himself, and reconcile his own creed with the doctrine of it. His first reply to this question was a brag that a Mr. Fuller in England was able to answer it. Pressing the question on him again, and literally driving him to the wall, he roars out as follows in his last paper:*Apprehensions and Representations.—When it is known that a writer has miserably misrepresented the sentiment of his opponents the charitable supposition, is that he does no understand the subject. The Gardiner Intelligencer is constantly exhibiting a caricature of calvinism* about as much like the system of those who are usually denominated Calvinists, as "green color is like the sound of a trumpet." We were willing to hope that the editor's representations might agree with his own conceptions of that system; but it seems he cannot understand what is meant by such an agreement. The following is a specimen of the questions with which he attacks what he supposes, or seems to wish his readers to suppose is the Calvinistic system. "What can a man do to be saved who never can be saved?" And when such plain, pious, wise, and candid questions are not answered, he is quite sure that the Calvinistic system is scattered to the winds.*** This is not true.*

PROF. STUART'S ESSAYS.

The Editor of the *Trumpet* concludes a review of Prof. Stuart's late work in reply to Mr. Balfour, with the following expression of his opinions of the author and his work. We must say that after rising from an attentive perusal of the book, the same conclusion was strong in our mind.*In our opinion this work is the dying struggle of the dogma of endless misery in New England. Universalists have driven their opponents down to the examination of the foundation on which the doctrine of endless misery rested; and they find it has no foundation except in their own superstitions and prejudices. This it would not do to acknowledge. Professor Stuart, on account of the authority which his name would bear along with it, was urged by his brethren to make that defense. It has appeared—but O! how weak! For ourselves we do fully confess we believe, that Professor Stuart is as conscious of its weakness as any other man. He does not entertain the expectation that he shall convince a Universalist that endless misery is true, by any thing he has said; and yet he knows that there is no portion of the community more ready to be governed by evidence than Universalists. He hopes to keep the orthodox a little longer in countenance, with the aid of the prejudices of his brethren generally; he hopes to keep their faith from tottering. But his defense is altogether artificial, and will surely prove ineffectual. The Professor's work may be regarded as another triumph to Universalists, since it is a tacit confession of how little evidence the leaders among the orthodox even profess to have, by which to defend the *heavily* doctrine of an *endless hell*.**This is our opinion; and with the expression of it, we commit the controversy to the hands of Br. Balfour.***POETRY.**
The Boston Association of Universalists will meet at the Vestry of the Universalist Church in Cambridgeport on Wednesday, the 8th of Dec. next.

POETRY.

The lovers of poetry will be pleased with the following. It is from the N. E. W. Review of Tuesday last—edited by J. G. WHITTLER. More Sketches on scriptural subjects are promised from the same pen. We shall see that they are not lost to our readers. This burns with poetic fire and is full of truth. Once in a while we like to see a good piece of poetry on the inside. It gives variety to the reading. Let every intolerant persecutor, of whatever sect, read the following, and of the light of truth in it does not strike him, as Saul of Tarsus was struck, to the ground, he should be given over to "hardness of heart and blindness of mind."

SCRIPTURAL SKETCHES, NO. 1.

THE PHARISEE.

*"On gallant spearmen, onward!"—Br. Balfour. Bent fiercely forward; and the soldier's tread Quickened along his pathway. It was noon. Damascus slept in sunshine. The great hills Gathered about her, like an ancient wall Hung o'er with twining greenness, lifted up Their cypress forests; and the winds came down Through their long arches, bearing the low wail Of sycamore fir-tree, and the deep Complaintings of the cedar. The far towers Of the great city rose upon the view; Tall in the dazzling atmosphere of noon; And the Barada, like a line of gold, Without a murmur clef the sloping hill.**"On, gallant spearmen, onward!" Spearshone up, And*

tian denominations, notwithstanding the opposition of the ministers of darkness, (the Universalists.) But by all christian denominations he did not mean to include the Universalists who claim with the andancy of Infidels to be christians; may God pity those who use such base and low minded sophistry, and may God pity those who embrace such infernal doctrine." Has Mr. M. the vanity to believe that people of any candor or information will receive such language as the gospel; will not every person who has any regard to decency consider such expressions as unbecoming the character of a gentleman, much more a professed minister of the gospel. Many other threats were said by this Rev. Mr. M. with his shallow attempts at ridicule, calculated to cast in the minds of the weak and credulous, and prejudiced against the universalists. "This is a doctrine that is becoming to us in our favored land and country, and the infidel sects are conscious of it; although they deny its truth.—But time will unfold to all, the fallacy of their assertions. People begin to discover that they have hitherto been kept in blind subserviency to the Priests; they begin to read and understand the scriptures for themselves, and to speak and act in honor and defense of the doctrine which they teach. The advocates of the doctrine of endless misery discover their craft to be in danger; they "call together all the men of like occupation" to put down this spirit of free inquiry, but all their efforts will only serve eventually to weaken their own cause. People are determined no longer to sit in silence under the approbrious epithets of such enthusiastic bigots.

Lincolville, Nov. 1830.

THE CHRONICLE.

"And catch the maners living as they rise."

GARDINER, FRIDAY, NOVEMBER 19, 1830.

Trial and conviction of J. J. Knapp, Jr.—The trial of Joseph Jenkins Knapp, Jr., as accessory before the fact to the murder of Capt. White, took place in Salem last week. The principal evidence relied on by the government to sustain the indictment consisted of two confessions made by the prisoner while in jail, to Rev. Mr. Colman, of Salem. These confessions were made before the suicide of Richard Crowningshield, Jr., and were made under the pledge of the Attorney General that if he would disclose all he knew on the trial of his accomplices no prosecution should be brought against him. After Crowningshield, the principal in the murder was dead, and when his brother J. F. Knapp was on trial several weeks since, he refused to appear as a witness against his brother, thinking he could not be found guilty as *principal*; and if so, that no *accessories* could be found. Having thus forfeited the advantage of the pledge before named, on his own trial his confessions were admitted as evidence against him.—The confessions were in substance as follows:—That last February he (J. J. Knapp) engaged his brother J. F. K. to hire Richard Crowningshield, Jr., to murder Capt. White at the price of \$1000; That his brother did so hire Crowningshield; and that the latter committed the deed on the night of the 6th of April. The confessions are long and circumstantial, giving a full account of all the plans preparatory to, and the particulars of, the bloody deed. The account is shocking indeed.

The case was given to the Jury last Friday evening. On Saturday morning a verdict of *GUILTY* was returned. Sentence of Death has been passed on him by the Court.

On Friday afternoon the trial of George Crowningshield, as another accessory, was commenced. We do not perceive as the confessions of Knapp implicate George any further than, that he was applied to with Richard, Jr., to do the work of murder, that he entered cordially into the design and expressed his willingness to dirk Capt. W. in the street or on his farm, but would not go into the house to execute the deed. The case was given to the Jury on Monday,—verdict, *Not Guilty*.

Another Capital Trial.—A lad 15 years old, by the name of *Chasey* was tried week before last, in Delham, Mass. for having robbed and assaulted another boy by the name of *Partridge*, and beat him till he supposed he was dead. He was found guilty and sentenced to Death. In consequence of his youth, the Court have recommended him to the mercy of the Executive. It is probable his punishment will be changed to long imprisonment.

Europe. Recent advices from Europe, bring confirmations of the Revolutionary spirit at work amongst the continental nations. Some appearances favor the idea that the affairs of Belgium may be settled by the severance of those states from the rest of the Netherlands under the Prince of Orange, son of the King.—He has issued a pacific Proclamation to the Belgians, which seems to had some effect to pacify them. In Spain new and extensive insurrections are continually taking place. The King has undertaken to suppress the disorders in his Kingdom by the most severe and bloody massacres. That monarch stands on a volcano, just ready to explode. In Lisbon and other parts of Portugal great disturbances exist. The new government of France is pursuing the even tenor of its way, satisfying the people at home, and refusing all interference with the affairs of other nations. Gen. La Fayette in a recent letter to Gen. Barnard of Washington, expresses great confidence in the permanency of the new French government.

The tables turned.—We observe in the Halifax Recorder of October 23, a person advertises, as just received from Liverpool, "100 pieces of *Satinets*, assorted colors, which will be found *EQUAL TO THE AMERICAN*." This is a novel style of putting off English manufactured goods, but one we dare say, that the venders find expedient, if not necessary.

American cotton goods are now sent to India and sell at a great profit there. It is but a few years since the principal part of the cotton shirtings and sheetings sold in the United States were made in India, and sold at a price double what we now get better goods for. Nova Scotia is not the only foreign country where American goods are esteemed the best and cheapest. In South America no other common cotton cloths will sell but those that bear the stamp of an U. S. Manufacturer, and English manufacturers are obliged to imitate the fabric and the stamp of our goods, in order to sell theirs at all. Give yankee skill and industry a fair field and it will successfully compete with the world. *Caron. Ed.*

Snow fell to the depth of 6 inches in Burlington, Vt. on the 4th inst. There has been nothing like snow in this region yet. The weather during the last three weeks has been a subject of general remark. Down to yesterday afternoon the sun had hardly made its appearance for over a fortnight—the wind being almost invariably east, the air warm and the sky overcast with dense and motionless clouds, without rain. At no time this year has the state of the roads been better for traveling than it is now. No ice has yet been formed in Kennebec river, an unusual circumstance.

Gov. Harvey, of New Hampshire, has been appointed by the President, Judge of the U. S. District Court for the District of N. Hampshire.

The Rail Road from Liverpool to Manchester, a distance of 32 miles, is now in full operation. The price of passage is \$1.56, and the time requisite to perform the journey 2 1/2 hours.

If the patrons of some of our secular journals in Maine rely upon them for general information, they will hardly find out that there is any thing in the world but elections, politics, all trials and glorious triumphs.

A second trial for an election of Representative to Congress for Lincoln Co. in this State, will take place next Monday—candidates, E. Kavanaugh and M. Shaw.

CENSUS IN MAINE.

KENNEBEC.		
1820.	1830.	gain.
7 towns, 12777	18520	5743
Wilton, 1115	1610	525
Temple, 615	745	130
Farmington, 1938	2324	386
Greene, 1309	1324	15
	17754	21553
		6799
YORK.		
8 towns, 18040	20260	2220
Shapleigh, 2815	1479	60
Acton, 1396	1396	0
	30855	23135
		2820
SOMERSET.		
20 towns & plant. 9177	15469	6292
PENOBSCOT.		
18 towns, 7231	16445	9214
Orrington, 1049	1231	185
No. 4, 125	220	95
Jarvis' Gore, 139	115	24
Eddington, 276	495	219
	8820	18509
		9689
OXFORD.		
5 towns, 3392	4372	1010
HANCOCK.		
2 towns, 2113	2802	689
26 Islands not incorporated, 511	705	194
	2624	3507
		883
WASHINGTON.		
8 towns, 3799	7966	4167
10 Islands not incorporated, none	201	201
	3799	8167
		4368
LINCOLN.		
7 towns, 13132	18227	5095
3 Islands not incorporated, 70	70	0
Litchfield, 2120	2308	188
Dresden, 1338	1556	218
Woolwich, 1330	1475	145
Wiscasset, 2131	2211	89
	20051	25847
		5796
CUMBERLAND.		
9 towns, 23388	29578	6190
North Yarmouth, 2325	2664	339
Gray, 1479	1573	94
	27192	33815
		6523
WALDO.		
14 towns, 9218	14209	4991
Frankfort, 2127	2487	360
Prospect, 1771	2386	615
	13116	19082
		5966

Total in 125 towns and sundry Islands 176,456—gain, 49,736,—rate of increase, 40 per cent nearly.

Horrible Case of Hydrophobia.—A correspondent of the Auburn Free Press, communicates the following account of the termination of one of those distressing cases of disease, upon which it is impossible to reflect without a shudder.

Mr. Vale, of the town of Ovid, Seneca Co. died of this awful and distressing disorder on Sunday, the 31st of October last, leaving a wife and one child to deplore his melancholy fate.

The particulars so far as I have been able to gather them, are as follows:—Nine or ten weeks previous to his death, Mr. Vale discovered for the first time, that his dog exhibited symptoms of Hydrophobia, and thinking it unsafe that he should run at large, confined him; but while in the act of chaining the dog he was bitten severely on the hand. The animal was immediately killed, and consequently did not live to prove the correctness or incorrectness of Mr. Vale's suspicions. But a cow, which had been bitten by the same dog a short time previous to his confinement, died a few days after, with every symptom of Hydrophobia, which was fearful evidence to the wretched man, that he too, had within him all the elements of a quick coming and most appalling death. Medical aid was immediately secured, and all known specifics for hydrophobia put in requisition.

Eight or nine weeks had passed, and he felt that he was out of danger—felt that the applications had had the desired effect; when he learned that the mysterious and maddening agent was at work within him—learned that he must die a *MAD MAN*! On Thursday evening previous to his death, while he was sitting before the fire, his mother had occasion to pour some water into a dish that stood before him, which caused him to shudder and catch his breath, something as a person does on being suddenly immersed in water; this was the first symptom he exhibited. Doct. Pearl, of Genoa, in this country was called on Friday, who says he saw nothing unusual in the appearance of Mr. V. except in the eyes, which were considerably protruded out of the head—very glassy in their appearance, and the pupils of which were very much enlarged.

The patient continued in this situation, free from pain, and well at heart, until one o'clock on Sunday morning, when he suddenly sprang from his bed and exclaimed to the bystanders, (fifteen or sixteen in number, who from friendship or curiosity, remained with him through the night)—"clear the room!—Clear the room!" They immediately with-

drew, and he was confined in the room alone! Now commenced a struggle which the pen cannot describe—the imagination cannot conceive. He raved and struggled—grated his teeth—frothed at the mouth—and yelled most distressingly. His distorted visage, staring eyes, and furious gestures, presented a spectacle, which by those who have witnessed it, can never be forgotten. The first attack continued but a short time when he became more calm, and asked his friends to come into the room where he was. "Now," said he, "bind me, keep away from me!" Solenn and awful as was the duty, it was done as he requested, and the wretched man was bound hand and foot to his bed, where with agonies, and groans, and shouts, too fearful to be told, and too dreadful ever to be forgotten, he died, at about 10 o'clock on Sunday morning!

Wolf in Sheep's Clothing.—A correspondent of the Lowell Journal writes from Groton, Oct. 25, that a man calling himself Rev. Ami Rogers, A. M. of the Episcopal Church, educated at Yale College, ordained in Trinity Church, New York, Rector of St. Peter's Church, Hebron, Conn. and who went about selling *Memoirs* of the same celebrated personage, put up at Mr. Hovey's Tavern on the Thursday previous, and agreed for his board and keeping his horse a few days, stipulating that he should feed his horse himself, from a bag which he had in his wagon. Mr. Hovey's hostler found him very attentive to his horse, and at last caught him stealing grain from Mr. Hovey's box. The reverend gentleman could not settle the affair until taken before Bradford Russell, Esq. Justice of the Peace, when he was fined \$3 and costs, 49¢, which he paid and withdrew.

He has since offered to perform divine service to such as are inclined to hear him. A gentleman in the stage informed that he had known the Rev. Ami Rogers for several years, and that the above is in conformity to his general character.

FRANCE AND BELGIUM.—A correspondent of the Journal of commerce, under date of London, 1st October says—"The feelings of this government are very strongly averse to the annexation of the Netherlands to France." To satisfy and quiet jealousies, it has been found requisite on the part of France to give the most positive assurances of a determination to refrain from enlarging its territory, and still it is evident that even the actual arrest of French subjects on the point of passing the Frontiers has hardly removed the apprehensions excited by the levy of the 100,000 French soldiers. Preparations for hostilities, however, have taken place in this country. What may happen when Parliament meets will depend on the events of the day. At present the settlement of the disturbances is the object nearest the heart of every European sovereign, and the next is to adjust them without forcible interference, because they have hitherto been in the habit of extolling the principle of non-interference, and also because they more than suspect that interfering would be the commencement of such dissensions between the Sovereign and subjects as would shake down most of the thrones in Europe.

New Orleans.—The New Orleans Mercantile Advertiser of the 16th ult. Gives the following gloomy account of the health of that city: "We are sorry to say, that the health of our city is somewhat worse than last week. We dread the arrival of

the winter, and have embarked for this place, will do well to cross the lake for a few weeks. Sickness still continues its ravages, and cases of fever are more numerous now than they were a few days since. The ravages that death has lately made, makes it our duty to the absent, to give a true statement. The number of individuals in the different hospitals of this city, according to the report of Commissary Henry, are 222."

Robbery.—A package containing about \$21,000 in the care of Capt. Vernon, of the Steamboat Chancellor Livingston, on her last passage from New York, was missed from the iron chest, in which it was placed. The circumstances are these. When the Captain entered his office at day light he discovered that the chest had been opened and the money was gone. A general search was made among the passengers, and one of them, an Englishman, was reluctant to have his pockets examined, and suspicion at once rest upon him; he had several gimblets &c. about him, but no money. The whole sum, however, was found previous to the arrival of the boat at Newport, carefully secreted among the baggage.—*Providence Journal*.

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Spurious Bank Bills.—There are now in circulation in Boston one dollar bills, purporting to be of the Providence Bank, signed by Wm. C. Billings, president, and James W. Crawford, Cashire. These bills have not the least resemblance to the genuine Providence bank bills. Of the Providence Bank, Thomas P. Ives is President, and Charles L. Bowler, Cashire.

Trial of George Crowningshield.—On the afternoon of Friday, the trial of George Crowningshield as necessary before the fact to the murder of Capt. White, was commenced.—George was placed at the bar at 2 o'clock. The indictment having been read, he was asked by the clerk if he was guilty or not guilty, to which he replied, says the transcript, with much feeling, "Not Guilty, so help me God." Counsel for the Government, Mr. Davis, Solicitor General—for the prisoner, Mr. Hoar, of Concord, and Ebenezer Shillaber, of Salem. Mr. Webster has left Salem, taking no part in the present case. The Solicitor General is assisted by Mr. Saltonstall, *Commentator*.

Extract of a letter from Gen. Lafayette to a gentleman of this city, dated Paris, October 9.

"We persevere in our system of nonintervention, but while we declare that if the other powers shall enter the territory of our neighbors, for instance, Belgium, Piedmont, or Spain, by sea we will immediately enter it likewise, and in the contrary case, we shall leave those neighbors to settle their own affairs. It does not prevent a lively interest being felt in France for those who follow our example. The independence of Belgium is one of the first fruits of our revolution.

"You will see upon the whole that we are advancing in the path of political and social civilization.

"The wound of Levasseur is not yet cured, but he is better."—*Nat. Gaz.*

Cure for the Ringworm.—Take the root of the common yellow, or wild dock; wash it clean, bruise it, or cut it in very thin slices; put it in a cup, or other small vessel, and add vinegar sufficient to cover it. Let it stand a day or two, then apply the moisture to the ringworm, by rubbing it with a piece of the root, two or three times a day, for a few successive days.—This, it is said, will affect an entire cure.

Ingenuous Counterfeit.—It is ascertained that five dollar bills of the late Belcher-town Bank, altered in the following manner, are in circulation. The President and Cashiers' name, with the name of the town, &c. are taken out by some chemical process, and the bills are filled up so as to make a very good imitation of five dollar bills of the *Globe Bank*, Boston.

Conjugal affection!—Seventeen wives and nine husbands applied to the Supreme Court lately sitting at Rhode Island for divorces.—How different the practice with us; here all are striving to get wives and husbands. We advise the Rhode Islanders to come down East for their partners, and not marry the Xantippe they have

POETRY.

WHO IS MY NEIGHBOR?

My neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart and burning brow,
Thy soothing heart may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor? 'Tis that weary man
Whose years are at their limit,
Bent low with sickness, care and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan helpless left;
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave;
Go thou and ransom him.

When'er thou need'st a human form
Less favored than thine own,
Remember, 'tis thy neighbor whom,
The brother of thy son.

Oh! pass not, pass not heedless by;
Perhaps thou cause redeem
The breaking heart from misery;
Go share thy lot with him.

MISCELLANY.

From the Token for 1831.

RELIGION OF THE SEA.

BY F. W. P. GREENWOOD.

In every object here I see
Something, O Lord, that leads to thee!
Firm as the rocks thy promise stands,
Thy mercies countless as the sands,
Thy love a sea immensely wide,
Thy grace an ever flowing tide.' J. Newton.

The ocean is wonderful and divine in its forms and changes and sounds, in its grandeur, its beauty, its variety, its inhabitants, its uses and its mysteries, in all that strikes the sense and is immediately apprehended by the understanding. But besides all these, and lying deeper than all, it possesses a moral interest, which is partly bestowed upon it, and partly borrowed from it, by the mind of man. The soul finds in it a fund of high spiritual associations. Analogies are perceived in it, which connect it most affectingly with our mortal life, with dread eternity, and with Almighty God himself, the source and end of all. And thus it becomes a principal link in that great chain of purpose and sympathy, with which the Creator has bound up all matter and mind, together with his own infinite being, in one consenting whole.

The sea has often been likened to this our life. Poetry is fond of remarking resemblances between it and the passions and fortunes of humanity. Our contemplations launch forth on its capacious bosom, and gather up the images and shadowings of our existence and fate, of what we are, and what is appointed to us. Do we see its multitudinous waves rushing blindly and impetuously along wherever they are driven by the lashing wind?—They remind us of the tempest of an angry mind, or the tumult of an enraged people. Are the waves hushed, and is a calm breathed over the floods? It is the similitude of a peaceful breast, of a composed and placid spirit, or a quiet, untroubled time. Doubts, anxieties, and fears pass over our minds, as clouds do over the sea, tinging them, as the clouds tinge the waters, with their deep and threatening hues. Does a beaming hope or a golden joy break in suddenly upon us, in the midst of care or misfortune? What is it but a ray of light, such as we sometimes behold sent down from the rifted sky, shining alone in the dark horizon, a sunburst on a sullen sea?

Then how often are the vicissitudes of life compared with the changes of the ocean. Who that has been abroad on the sea, who that has heard or read anything of its phenomena, does not know that to the most propitious winds and skies which can bless the mariner, frequently succeed those which are the most adverse and destructive; that the morning may rise with the fairest promises, bringing the favoring breeze, and smiling over the pleasant water, and ere the evening falls, or before high noon is come, the scene may be wrapt in gloom, the steady gale may be converted into the savage blast, the gay sunbeams may be followed by the blue lightnings, and the floods above be poured down on the floods below, as if together they were determined, as of old, to drown and desolate the world? And do not these things take place in the voyage of human life? Who knows not how often youth sets sail with flattering hopes and brilliant prospects, which are changed before manhood, into dreary disappointment or black despair? Who knows not how often and how suddenly the sun of prosperity may be covered up from sight, and its glowing rays be quenched in the coldness and darkness and fearfulness of howling adversity? Who knows not that in the midst of joy and peace, the billows of affliction may all at once rise up, and roll in upon the soul? 'All thy waves and thy billows are gone over me,' cries the mourning Psalmist; and again he complains, 'Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.' And there is not, perhaps, in all literature, sacred or profane, a more striking image of dark, weltering, utter desolation, than is contained in the exclamation of the prophet Jonah. 'The depth closed me round about,' says he, 'the weeds were wrapt about my head.'

Though no voyage, on the sea or in life, is free from vicissitudes, yet the same changes happen not to all, nor do all suffer the same or equal reverses. Our barks are all abroad on the wide surface of existence, and some experience more severe and frequent storms, or more ba-

ling winds than others. For some, the gales of prosperity appears to blow, as we may say, tropically, so fair and steady is the course of fortune into which they seem to have fallen; while others appear to have encountered, almost at the outset, an unfavorable vein, which has opposed, wearied and persecuted them to the very end. To that end they all arrive, sooner or later. The ocean has many harbors; life has but one. It is safe and peaceful. There the tempests cease to rage, and all the winds of heaven fold up their wings, and rest. There the mariner reposes from all his toils, and forgets his perils and fears, his watchings and fatigues.—The billows are without; they foam and toss in vain. The sails are furled, and the anchors are dropped. 'We sail the sea of life,' says the poet,

'We sail the sea of life—a calm one finds,
And one a tempest—and, the voyage o'er,
Death is the quiet haven of us all.'

Thus discourses the ocean on the great themes of mortality—the eloquent ocean, sounding forth incessantly, in its deep-toned surges, a true and dignified philosophy; repeating to every shore the moral and the mystery of human life.

But it does something more. It is so vast, so uniform, so full, so all enveloping, that it leads the thoughts to a sublimer theme than life or time, to the theme of dread eternity. When contemplations on this subject are suggested by it, human life shrinks up into a stream, wandering through a varied land, now through flowers and now through sands, now clearly and now turbidly, now smoothly and quietly, and now obstructed and chafed, till it is lost at last in the mighty ocean which receives, and feels it not. There is nothing among the earthly works of God, which brings the feeling—for it can hardly be termed a conception—the feeling of eternity so powerfully to the soul, as does the 'wide, wide sea.' We look upon its waves, succeeding each other continually, one rising up as another vanishes, and we think of the generations of men, which lift up their heads for while and then pass away, one after the other, for all the noise and show they make, even as those restless and momentary waves. Thus the waves and the ages come and go, appear and disappear, and the ocean and eternity remain the same undecaying and unaffected, abiding in the unchanging integrity of their solemn existence. We stand upon the solitary shore, and we hear the surges beat uttering such grand, inimitable symphonies as are fit for the audience of cliffs and skies; and our minds fly back through years and years, to that time, when, we were not and our fathers were not, those surges were yet beating, incessantly beating, making the same wild music, and heard alone by the overhanging cliffs, and the overarching skies, which silently gave heed to it, even so they do now. In the presence of this old and united company we feel on what an exceedingly small point we stand, and how soon we shall be swept away, while the surges will continue to beat on that very spot, and the cliffs and the skies will still lean over to hear. This is what may be called the feeling of eternity. Perhaps the feeling is rendered yet more intense, when we lie on our bed, musing and watching, and hear the sonorous cadences of the waves coming up solemnly and soothingly through the stillness of night. It is as the voice of a spirit—as the voice of the spirit of eternity. The ocean seems now to be a living thing, ever living and ever moving, a sleepless influence, a personification of unending duration, uttering aloud the oracles of primeval truth.

'Listen! the mighty being is awake,
And doth with his eternal motion make
A sound like thunder, everlasting.'

Where are the myriads of men who have trodden its shores, and gone down to it in ships? They are passed away. Not a single trace has been left by all their armaments. Where are the old kingdoms which were once washed by its waves? They have been changed, and changed again, till a few ruins only tell where they stood. But the sea is all the same. Man can place no monuments upon it, with all his ambition and pride. It suffers not even a ruin to speak of his triumphs or his existence. It remains as young, as strong, as free, as when it first listened to the Almighty Word, and responded with all its billows to the song of the morning stars.

'Time writes no wrinkle on thine azure brow;
Such as creation's dawn beheld, thou rollst now.'

It is this immutability, which, more than any other of the attributes of ocean, perhaps impresses our minds with the sentiments of eternity, and gives to it its character of superiority among the works of God. Earth never frees itself entirely from the subjection of man. It constantly receives and covers his fallen remains, indeed, but is made to bear memorials of the victor, even after he is vanquished. All over the world, we see the vestiges of former generations; their caves, their wells, their pyramids, their roads, their towers, their graves. But none of these things are on the sea. Its surface is unmarked but by its own commotions; and when it buries man or man's works, the sepulture is sudden and entire; a plunge, a bubble, and the waters roll on as before, careless of the momentary interruption of their wonted flowing. Thus immutable, thus unworn and unsullied is ocean. To what shall it be compared, but to the highest subjects of thought, to life and to immortality? It alludes itself in its greatness more with spirit than with matter. It holds itself above subjection or control. It seems to have a will, a liberty, and a power.

As these are high associations, they readily lead us up to Him who is above all height. There is a natural connexion be-

tween all sublime and pure sentiment, and the conception of Deity. All grandeur directs us to him, because we have learnt that he is greatest. We cannot stop to the creature, after we have received any true ideas of the Creator. And thus God himself comes, as if by an influence of his spirit, into our minds, when we are looking upon the sea, or listening to its roar, and imbibing the emotions which it is so powerful to excite. Where he comes, he reigns. The conception of God, when it enters, takes the throne of authority among the other thoughts, and brings them into easy subordination. And then we think how inferior and dependent are all might and majesty, compared with his. The eternity of ocean becomes a brief type of the eternity of him who made it, and all its grandeur as a passing shadow of his. It does not, however, lose any of its interest, by this kind of inferiority. Nothing is lessened to the pious mind, by being esteemed less than the Supreme. It retains its connexion with eternity and God, and is exalted by its glorious dependence. It puts on the aspect, and speaks with the added solemnity of religion; telling us that all its power and magnificence are from the Maker, and that if it is full of beauty, and life, and usefulness, and mystery, it is because the Maker is good and wise and infinite. The sea has been called the religious sea. It is religious, as it suggests religious thoughts and emotions. And as the feelings excited by a noble object in a contemplative soul, are always in some degree reflected back upon that object, the sea will appear to be in its own self religious; to know that it is lying in the hollow of the Almighty's hand; to chant loud anthems to his praise in the noise of its rushing floods, and to send up its more quiet devotions in the breathing stillness of its calms. In short, we know nothing of the sea as we ought to know, we feel nothing of its best and sublimest inspirations, unless we receive from it, and communicate to it, the thoughts and feelings of the generations of men, which lift up their heads for while and then pass away, one after the other, for all the noise and show they make, even as those restless and momentary waves. Thus the waves and the ages come and go, appear and disappear, and the ocean and eternity remain the same undecaying and unaffected, abiding in the unchanging integrity of their solemn existence.

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Cheaper than ever—Call and see!

PERKINS, NOYES & CO.

CONTINUE to carry on the MACHINE MAKING business in all its various branches, viz. Carding, Knapping, Shearing, Picking, Teasing Machines, &c. Also, Cast Iron Reacting Water Wheels made and put in operation at short notice. All orders punctually attended to without delay.

N. B. All persons indebted to the firm are requested to make immediate payment.

WANTED, for a first rate BLACKSMITH who is well acquainted with forging for machinery.

PERKINS, NOYES & CO.

Gardiner, Oct. 21, 1830. 43

NEW ESTABLISHMENT.

THE subscribers having recently established themselves in business under the firm of MUZZY & WING, at Bucksport, near the Iron Foundry at that place, as Machinists and Brass Founders, would respectfully inform their friends and the public generally, that they manufacture at short notice and in the best style, CARDING MACHINES, both single and double; SHEARING, Knapping and Picking Machines, of the most approved kinds. Also, SCREWS of all descriptions, and all other kinds of MACHINERY, useful for those in their line of business.

They have also made arrangements with Mr. CALVIN WING, as his sole Agent, east of the Kennebec river,

for making and vending his Patent Double Doffer

Carding Machines, and Cast Iron Reacting Water

Wheels, both double and single.

They warrant this Wheel to operate under water with the same head

equally as well as above water, and that in all cases it

will do equal business with a much less quantity of water

than the tub wheel or the best constructed Saw

Mill Wheel now in use.

All orders for anything in the above business promptly

attended to and all favors greatly acknowledged.

FRANKLIN MUZZY,

AARON A. WING.

Bucksport, Oct. 10, 1830. 406p.m.

For further particulars please to inquire of Mr.

Whittier, Clothier, of Mt. Vernon, who has one of the

Machines in operation; and for the Wheels of Col.

James Conner, Jr. or Col. George Shaw, of Gardner;

A. Drummond, Esq. of Philipsburg, and Wm. C. Perkins, Esq. of Bangor.

NEW STORE.

THE subscriber informs his friends and the public that he has opened a store at the head of Long wharf and opposite the old Tavern house, where he offers for sale a general assortment of ENGLISH and DOMESTIC GOODS, W. I. GOODS and GROCERIES, CROCKERY and GLASS-WARE. Also a good assortment of DRUGS, MEDICINES, PAINTS, OILS and DYE STUFFS—all of which will be sold very low for cash.

Gardiner, April 15, 1830.

EDM'D COFFIN.

100 bushels Flax Seed;

100 do. Barley;

500 do. White Beans;

Of the first quality, for which a fair price will be given

in exchange for Goods. Also wanted, 500 lbs. first

quality Butter, for which an extra price will be given

in exchange for Goods, if offered very soon.

Gardiner, Oct. 27, 1830. 41

TAZLORENG.

ROBERT WILLIAMSON tenders his thanks to his friends and the public for their patronage and respectfully solicits a continuance of their favors. He would also inform them that he still carries on the business at his old stand, opposite E. M'Lellan's hotel in Gardner, where every exertion will be made for the accommodation of his customers; and he pledges himself that their garments shall be made after the latest fashions. The workmanship of all garments made at his establishment he warrants to be of the neatest style, and in a faithful and workmanlike manner.

Having had considerable experience in cutting, making and trimming Military Uniforms, he would give notice to those who have occasion for them, that they can be accommodated at his shop at short notice, and he can assure them, that they shall be made after the most approved patterns, and according to law.

Gardiner, Sept. 10, 1830. 37—3m

SHOES! SHOES!

JUST received by A. T. PERKINS a large as-

sortment of SHOES;

50 pr. Ladies Kid Slippers;

50 do. do. Princella do.;

25 do. do. do. heeled Slippers;

25 do. do. Mo. Walking Shoes;

10 do. do. Bronze Mo.